THE LUTHERAN
Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

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S. ARMY SIGNAL CORPS

They Worship Once More in a Stable

(See News, inside page)

A new translation of the Bible into "everyday English" is reported to be planned in England.

Mr. and Mrs. Peter Hartmann, members of St. Peter Ev. Lutheran Church, Arlington Heights, Ill., on Oct. 6 observed their sixtieth wedding anniversary.

Our frontispiece shows a service conducted by our chaplain Lt.-Col. Arthur Carl Piepkorn in an unused stable in a Displaced Persons' Camp at Baumholder, Germany, with a congregation of Russians.

Christ Lutheran Church, New Castle, Pa., a congregation of about 250 souls, last November started a kindergarten for children four and five years of age. Twenty-eight children were enrolled. Children belonging to the congregation receive their instruction free, but others are asked to pay a fee of $10 per month.

Italian Waldensian veterans are constructing a small Alpine village high in the beautiful Waldensian Valley. The name they chose for it is Agape, "Christian Love." The village affords Christian young people facilities for conferences, camp meetings, and leadership training courses in winter and summer.

The United Lutheran Church in America is going forward with an extensive program of mission work in Japan. Its Board for Foreign Missions has allotted the sum of one million dollars for the Church's work in Japan during the next three years. The missionary expansion plan includes sending fifty additional missionaries to the islands.

The Rev. Martin Fuelling, a graduate of Concordia Seminary, St. Louis, Mo., 1886, solemnized the marriage of Mr. and Mrs. Robert F. Mueller fifty years ago. He again officiated at the service commemorating the golden anniversary of the couple. Pastor Fuelling, now eighty-five years of age, attends Bethany Lutheran Church, Chicago, Ill., the Rev. Paul Roeder, pastor.

St. John's Lutheran Church, Palmer, Alaska, our Synod's first congregation in Alaska, on Oct. 19 celebrated the tenth anniversary of the dedication of its church building, erected in the same year that the congregation was organized. The Rev. Walter Zeile is the pastor.

The Houston (Texas) Lutheran Chorus, under the direction of Mr. Walter J. Koch, at the request of Mr. Jack Edmons, Program Director of Station KTHT, 1230 kc., at Houston, will present a regular monthly program of sacred music over the station every third Sunday of the month at 10:15 P. M. The first broadcast is scheduled for Jan. 18.

The American Bible Society has printed 150,000 Japanese Bibles and is shipping them to Japan as rapidly as possible. These Bibles are the first ever printed in the United States in the Japanese tongue and in addition constitute the largest single edition of Japanese Bibles printed anywhere. Each volume contained 1,696 pages, and 440,000 pounds of paper were used for the edition.

Periodic applications for admission to the adult instruction classes at St. Philip's Church, Goode and St. Ferdinand Avenues in St. Louis, Mo., caused Pastor Geo. C. Derwig to abandon his plan to conduct two morning and two evening classes per year. In August he announced to the congregation that the senior morning and evening catechism classes would be put on a permanent basis and applicants would be received whenever a new subject was discussed. Because of the continual influx of interested persons, monthly confirmation classes are now anticipated. This is not only the result of pastoral mission work or newspaper advertising, but primarily the evidence of consecrated personal testimony by individual congregation members.

New Members, St. Philip's, St. Louis
(With their pastor, the Rev. George C. Derwig)

The enrollment of pupils in Roman Catholic elementary schools, high schools, and colleges in the United States, according to an announcement made by the National Catholic Education Society, has reached 3,000,000, the largest figure in the history of these schools.

During Lutheran Education Week twelve children, ten of whom appear on the picture, were baptized in Cross Lutheran Church, Omaha, Nebr., by the Rev. O. Wm. Luecke. The congregation has arranged monthly church services for the

200 children in the Christian day school, and the service in November during Lutheran Education Week is a special baptismal service. In the rear on the picture appear Mr. Walter A. Juergensen, principal of the school (l.), and the Rev. Luecke (r.)

Immanuel Lutheran Church, Courtland, Minn., a congregation of approximately 525 souls, during the past twelve months has extended help to forty-eight families in Europe. This figure does not include families supported by individual members. The congregation sent directly by parcel post 179 boxes of used and new clothing and shoes, 206 food parcels through the Emergency Planning Council, and 146 food parcels through CARE.

Miss Matilda Bach this year completed fifty years as a teacher in the Sunday school of St. Paul's Ev. Lutheran Church, Albany, N. Y. She began to teach when she was sixteen. At the Rally Day service this fall the congregation expressed its appreciation to Miss Bach by presenting her with a certificate of recognition for her faithful services, to which was attached a $50 bill.

G. V. S.

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER; W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ;
Research Assistant: KARL KRETZMANN

Editorial

"Oh, Worship the King!"

In the season of Epiphany the Church remembers the revelations of our Lord's deity. In the Gospel for the Second Sunday after Epiphany (there are only two Sundays after Epiphany this year because of the early date of Easter) we see the Lord making a beginning of His miracles at the Cana wedding. That miracle was a bright gleam of His deity shining through the mantle of His humiliation. His disciples, we are told, believed on Him. So should we also have our faith in His true Godhead strengthened by our contemplation of these things in this season. Then only can we enter into the true spirit of Epiphany, as the Introit calls on us to do — and reflect the same in our daily life and conversation (Epistle). In that faith, let us pray the Introit:

All the earth shall worship Thee: and shall sing unto Thee, O God. They shall sing to Thy name: O Thou Most High. Make a joyful noise unto God, all ye lands: sing forth the honor of His name, make His praise glorious! Amen.

W. G. P.

Repetitions Are Important

Even St. Paul assured the Philippians that it was not grievous to him to write the same things to them because he knew that for them it was safe. On the other hand, he speaks with contempt of those who were suffering from the itch of novelty (Acts 17:21). Luther also was pained and disgusted when he noticed that many who had at first been interested in learning the truth of the Gospel by and by became satiated and thought they knew it all and knew it too well. He writes:

Likewise those fastidious spirits are to be reproved who, when they have heard a sermon or two, find it tedious and dull, thinking that they know all that well enough, and need no more instruction. For just that is the sin which has been hitherto reckoned among mortal sins.

The Reformer offered himself as an example of one who frequently repeated the same things. He insisted that he was going to remain a scholar of the little Catechism as long as he lived. He tells us that although he was as learned a doctor of theology as any of his friends or foes, he still repeated the truths of the Catechism like a child learning them by rote.

Right now, while so many of our children are attending instruction preparing them for confirmation, the old truths of the Catechism are repeated again and again. Let us beware of satiety; let us beware of imagining that we are not in need of this constant repetition. Remember that from ancient times a rule for learning has come down to us which is fundamental and much more important than many of the new ideas now proposed in order to improve our system of education. That saying is this: "Repetition is the mother of learning." That is to say that only by constant repetition do we really learn anything well. If Paul, if Luther, and many of our greatest theologians and teachers have never wearied of learning and teaching the fundamental truths, we will do well to follow their example.

S.

A Royal Marriage Which Augurs Well

Several of our subscribers have made the observation that the future queen of England had no sentimental love songs sung at her wedding, but Christian hymns: "Praise, my soul, the King of Heaven"; "Abide with Me"; and, "The Lord is my Shepherd." One of our correspondents in this connection referred to the fact that "Because," "Always," "L'Amour-Toujours-L'Amour," and similar titles "are becoming quite popular in our circles."

In our last issue we have taken note of the fact that Princess Elizabeth insisted on the "obey" in the marriage vow. Among the letters of congratulation which the young couple received from this side of the water was a cabled message from the Rev. W. O. Eifert, President of the Alberta and British Columbia District of our Synod. The letter is so well worded that it is worth reprinting here:

On the occasion of the marriage of your Royal Highness to Lieutenant Philip Mountbatten I have the honoured privilege, on behalf of the ministers and members of the Alberta and British Columbia District of the Lutheran Church, Missouri Synod, to extend sincere felicitations.

May God, who instituted the holy estate of marriage, for Jesus' sake, bestow upon Your Royal Highness' marriage his abundant blessing; may He grant you everything that will contribute to your temporal and spiritual welfare and happiness; and may He preserve to you the love and loyalty of all your devoted subjects.

G.

The Primary Mission of Lutheranism

A small pamphlet issued last month by the Rev. W. H. Greever under the title "The Primary Mission of the Lutheran Church in the World Today" contains so much that is admirable that we are tempted to quote from it far more than our limited space allows. First of all, we applaud the clarity and vigor with which the author announces the subject of his treatise: "*The primary mission of the Lutheran Church in the world today is to possess, maintain, manifest, and promote a sound, steadfast, dynamic, unconditional, and definite loyalty to the Christ of the Scriptures.*"

By way of introduction there is some sharp criticism of contemporary Protestantism. In the Protestant bodies "the situation is almost indescribable. Indifference to the doctrines of the Scriptures, indefiniteness in confessions of faith, and intoxication with humanistic activism have gone far toward the substitution of a social Christ for the re-

deeming Christ." As opposed to this trend the author in ringing tones exalts the Holy Scriptures as "the inspired and authentic record of God's total direct revelation to man."

An entire section of the essay is devoted to the "Aggressiveness of Unionism." In the opinion of the writer "those who seek complete unity in Christ can allow for themselves *neither doctrinal indifference nor doctrinal indefiniteness.*" Dr. Greever rejects the notion that union may be established on such a simple declaration as this: "I accept Jesus Christ as divine Lord and Saviour" (creed of the Federal Council of Churches). He regards every such proposal of union as "dishonest and ineffective." To pick and choose what is agreeable to us in the body of revealed truth is castigated as "monstrous presumption." Again: "To tolerate a difference in the interpretation of truth is to compromise conviction, and to compromise conviction is to destroy it."

In the remainder of the essay the writer points out that "the Lutheran Church now stands alone, in all Christendom, in the emphasis it puts upon Scriptural doctrine."

The author of this treatise, Dr. W. H. Greever, held the office of secretary of the United Lutheran Church for more than a quarter of a century. G.

The Anti-Christian Trend in the Modern Magazine

The *Sunday School Times* for Aug. 8 carried an article by Dan Gilbert under the title "Pitfalls for Faith in Modern Magazines." The writer presents facts which can hardly be questioned, since they are taken from the statistical survey made by Ex-President Hoover's Research Committee on Social Trends and published in *Recent Social Trends in the United States.* It develops from this tabulation that between 1905 and 1930 "the infallible Bible, traditional creeds, church organizations, and the propagation of organized Christianity have dropped from relatively high favor into a state of being severely criticized and opposed." During those years, in the periodicals listed in the *Reader's Guide,* the percentage of articles indicating an "approving attitude" toward "traditional" Christianity declined from 78 to 33 per cent. An analysis of the contents of a number of selected representative magazines confirmed this general conclusion. In such "intellectual" magazines as *Atlantic, World's Work,* and *Survey-Graphic,* "approval" of traditional Christianity declined from 57 per cent in 1912—1914 to 18 per cent in 1931. In the "huge circulation magazines" — copies of some of which are found in the majority of American homes — such as the *American, Collier's, Cosmopolitan, Ladies' Home Journal, Literary Digest, Saturday Evening Post,* and *Women's Companion* — it was found that while in 1900 the percentage of material "approving traditional Christianity" was 90, in 1930 it was only 60.

For one thing, the figures here cited emphasize the duty of parents to supervise the reading of the young people. Pick up occasionally the magazine which your son or daughter brings home from the newsstands and make yourself acquainted with the tone and character of the articles. Force yourself to read some of the short stories, no matter how witless their titles. Find out what magazine literature the coming generation is consuming.

Mr. Gilbert has a suggestion which is also not out of place. He writes: "Christian subscribers to magazines should make known to the editors the fact that articles assailing traditional Christianity are not acceptable to them."

Finally, let our church people give adequate support to such magazines as the *Walther League Messenger* and the *Cresset.* The latter magazine owes its origin to the conviction that there is a place in America for a magazine which presents the Christian viewpoint regarding modern culture, science, music, and literature, also regarding current events in world and Church. It is recognized outside the Lutheran Church as a literary force to be reckoned with. G.

The Roman Peril

The searching article on this subject contributed by a member of the Staff to the current issue of the WITNESS calls to our mind the paper delivered by Dr. O. G. Malmin, editor of the *Lutheran Herald,* at the annual meeting of the National Lutheran Editors' Association at Columbus on Sept. 10. Dr. Malmin's theme was: "How Shall We Meet the Menace of Romanism in America?" Dr. Malmin pointed out the signs of an awakening going through the Protestant world regarding this issue. He mentioned the *Christian Century* and the *Churchman* (Episcopalian) and also the more outspoken attitude of such first-class dailies as the *Atlanta Constitution* and the *Milwaukee Journal.* The former took editorial note of the remark by President Roosevelt that the chance of Mr. Byrnes' running for Vice-President "went out the window" when apprised of the fact that Byrnes is a convert from Catholicism. The Milwaukee daily has spoken boldly against the gambling sponsored by Roman Catholic parishes.

Like the article on another page of the WITNESS, Dr. Malmin regarded the present as "an inflammable situation," calling for careful thinking. At the same time he called for more publicity in Lutheran papers regarding Roman intolerance, especially in Latin countries, its mixing in political affairs, its program of capturing public funds, and the essentially foreign character of the culture and morality for which Romanism stands.

Most of those present were suprised at the report of the Catholic promotion of an aggressive rural program. "Catholics are buying farms in North Dakota — and Lutheran agencies are lending the money. They are getting the schools, with nuns teaching in garb. An anti-garb bill in the legislature was quickly withdrawn for fear of reprisals." G.

The Inherent Divine Authority of the Bible

The phrase is taken from Dr. John H. Kerr's *Introduction to New Testament Study* by the Rev. John O. Lang, writing on The Canon in the *Lutheran Outlook* for November. Dr. Lang is a member of the American Lutheran Church. As against Romanists on the one hand and infidels on the other he defends the proposition that the books of the Old and New Testaments as we have them are in our Bible not because of the decision of some council of the Church, but "by virtue of their inherent divine authority." Therefore, adds Dr. Lang: "there is no conflict with the Church's accepted doctrine of plenary and verbal inspiration." Among the testimonies cited is the book by Dr. John H. Kerr. It sums up to this, says Dr. Lang, that "canonicity is not derived from the decisions of councils, but from the fact of inspiration testified to by all those who were in a position to testify, and that this testimony is overwhelming for the books which constitute our Bible today."

The *Lutheran Outlook,* in which this article appeared, is a magazine of theological opinion published by the American Lutheran Conference, and while its chief appeal will be to ministers, there is very little that an intelligent Lu-

theran layman will not understand. In its interpretations of world and church events from the Lutheran standpoint it has for the past 12 years served a real need. The magazine is published at Blair, Nebr., and the subscription price is $2.

G.

Contentions Between Christians

There have always been such contentions. Christians also remain imperfect persons, and therefore controversies between them arise. In many cases there is a mere misunderstanding, which can be easily remedied by an honest explanation. At the close of the 15th chapter of Acts we read of Paul and Barnabas, two evangelists who were very sincere friends and companions in the work of the Lord. And yet it happened that there was a contention between them so sharp that they "departed asunder one from the other." But neither one or the other excommunicated his friend. There had been a difference of opinion as to the method of work and who was to be employed in it. Paul used very severe language when he opposed Elymas, the sorcerer (Acts 13:10). He certainly would not have used such language towards Barnabas. There came a time when the two greatest Apostles, Paul and Peter, had a difference. Paul tells us by inspiration of the Holy Ghost that he had to withstand Peter to the face because he was to blame (Gal. 2:11). But Paul, in condemning Peter's action, would not have used the language which he used of the Judaizing teachers who caused divisions in the congregation in Galatia.

Just so at the time of the Reformation there were differences between Luther and Melanchthon, but they remained united in the faith, brethren and friends. Our confessional writings refer to such differences and temporary misunderstandings and warn against their overestimation. The paragraph in the Apology of the Augsburg Confession (*Triglot*, p. 187) should be carefully read again and again. Our teachers also have frequently admonished us that we are to be careful to differentiate between one who lacks scholastic training in the use of exact expressions or is still seeking the path to more Scriptural positions, and one who is trying to cause divisions in the Church in order that he may be honored and gain pre-eminence.

S.

And Then There Is China —

The United Service to China, with headquarters at 1790 Broadway in New York, is urging aid to the Chinese people for the same reasons our Government has found so compelling for help to Europe — the aftermath of destruction by war, famine, and the threat of Communism.

The food crop in China will be 33 per cent below normal. What this means when so many millions are even in normal times just living on the fringe of famine anyone can understand. Reports to the United States indicate that 15,000,000 Chinese are now facing famine because of severe floods through China last summer. More than 100,000 homes have been destroyed in North Kiangsu. The entire population of Hsuchow, some 4,000,000 people, has been affected. Flood waters will cover most of the best farmland in Kwangtung, 5,000,000 are destitute. Three million people in the Haichow area have lost all of their belongings.

Soviet Russia has capitalized fully upon the disorganization and chaos in this area, exactly as she has done in Europe. Soviet propaganda and Soviet support of the Chinese Communist movement have increased the difficulties of establishing order in China. The outcome of the present struggle in China is of "fateful import" to the rest of the world (*N. Y. Times* editorial), and the only possible choice for Americans is support of the honorable elements in China.

Add to this that China had to fight Japanese armies for fourteen long years before and during the Second World War, and it becomes a stark fact that this country is in a poor position to become an immediate battleground in the great struggle that has arisen between Russia and her satellites on the one hand and the rest of the world on the other.

G.

Possibilities of the Rural Church

A Convocation (conference) on the Church in Town and Country met at Rochester, New York, Nov. 6, sponsored by the Federal Council of Churches and the Home Missions Council of North America. An address was made by Dr. Mark Rich of the Baptist Home Mission Society. From a press release on this address the following paragraphs are of interest to us:

We need better-trained ministers for our rural churches. It is pointed out that too many pastors are (1) untrained and uninterested in progressive methods, (2) trained but not interested in the rural church, and (3) short-term pastorates who remain too short a time to influence a church. From available information one might estimate that at least one-half of rural Protestant ministers are giving only part-time to the pastorate. The remainder are attending school, working at secular occupations, or living in semi-retirement.

A significant and extensive training program has been developed during the past 25 years. Many seminaries have added to the staff a specialist in rural church work. Colleges of Agriculture have sponsored short-term schools and conferences. The home mission boards have established or encouraged schools. Regional, state, and local conferences have been held. The training of the rural ministry has become one of the most widely discussed themes, yet only a beginning has been made, if we want adequately trained ministers.

There is much here that will call for comment, but in particular there is confirmation here of two factors definitely affecting the efficiency of the rural clergy of the Reformed churches (chiefly the Baptist and Methodist). 1) The very large percentage of ministers without adequate training. "At least one-half" — we knew that there were thousands of such pastors, with little more than eight-grade educations, supplemented by a year or two of attendance at a Bible school. We did not know that "at least one-half of rural Protestant ministers" are so to be classified. Then the short-term pastorate is listed as a factor lowering the efficiency of the rural parish. The cure for these conditions, however, is not a course of lectures by a rural church specialist or the suplementary training in seminars and conferences, but the thorough indoctrination and general high level theological training of those who labor in country parishes. We maintain that there is no group of ministers working in such areas that can even distantly be compared with the Lutheran clergy in point of fitness for their particular labors.

Also this is a thing covered by that uninspiring term "the synodical budget." We have the best ministry in the United States, whether in city or country, *because* our people have by their gifts to Synod made possible that wonderful system of training schools in which we educate our pastors. Recent visitors to the St. Louis campus like John R. Mott, Bishop Dibelius, and Headchaplain (Protestant) Liotard of the French army have expressed an interest close to amazement over our system of ministerial training. May our people continue to support it with their prayers and with their gifts.

G.

The Election of Church Officers *

By THEO. DAUTENHAHN, Springfield, Ill.

It is usually in January that deacons (elders) and other members of the church board are elected. Great care should be taken that the right men be found for these important offices. It is no doubt best to have a nominating committee, whose duty it should be to deliberate seriously on the matter before recommending to the congregation a list of possible candidates. The church often suffers great harm from a haphazard manner of elections, if no time or thought is given to finding men who have the necessary qualifications. In the Acts of the Apostles, chapter 6, the qualifications of deacons and other important church officers are indicated: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom," v. 3.

So, first of all, the church officers must be "men of honest report," earnest, sincere Christians, who are leading a pious life and have a good reputation before the world as well as in the congregation.

Secondly, they should be "full of the Holy Ghost." Now, the Holy Spirit dwells in the heart of every believer; but while we cannot see a man's faith, we can observe the results, the fruit of his faith, namely, the good works which he does in faith and out of love to Christ. So a deacon should be a pattern for all other members of the congregation, a model in his regular church attendance, in the Christian training of his children, in the frequency of his partaking of the Lord's Supper, in his giving for the congregation and Synod, for missions, and in other Christian virtues. He should take a keen interest in the great work that his Church and Synod are doing.

The third qualification is "wisdom." First of all, divine, heavenly wisdom. A deacon should be well versed in Christian doctrine, a diligent reader and student of the Bible, and ever anxious to improve his Christian knowledge. For he is to help in teaching and admonishing others with the Word of God. He must also be wise in dealing with all kinds of people, a man of good sense and judgment, who can be firm, yet cordial and friendly, using tact and discretion.

What a grievous mistake it is to elect a man who has not these qualifications! A member makes a motion to put up Mr. A. for deacon; for he thinks this man would like to have an office, and since he is somewhat of a poor church member, it might bring about a spiritual awakening if he would get the office. A few others have the same foolish thoughts, and Mr. A. is elected because no one of the more seriously minded members cares to get up and object publicly. And now a weighty, serious matter has been treated as a farce to the detriment of the church. The action taken was not at all in accordance with the opening prayer, in which the voting members asked for the guidance of the Holy Spirit and promised to follow His promptings and do the will of God. Evidently, according to Acts 6, a man is to have the given qualifications *before* he is elected to office. We are not told that he is to acquire them by holding office.

Deacons are to be helpers to the pastor, not hindrances and stumbling blocks. We have heard of instances where a deacon made it his business to be a constant "check" on the pastor, to oppose him wherever possible, and to put a damper on any progressive forward movement the pastor might suggest. Yes, sad to say, under such circumstances some may even agree to elect such a deacon with this very sinister purpose in view. Such action is thoroughly reprehensible and unworthy of a Christian. By such an election the church greatly harms itself; for the work of the pastor is hampered, and he must do his work with constant worry and grief, which according to Heb. 13:17 is "unprofitable" to the congregation.

A true deacon has a high respect for the holy office of the ministry. He realizes what a difficult task his pastor has and what grave responsibilities rest upon him. His kind and constructive suggestions are gladly received by the pastor. He encourages his pastor whenever he can. If he finds the sermons timely and well prepared, he will, without undue flattery, tell the pastor how much he and other members appreciate them and how greatly they are edified thereby. This will encourage the pastor to even greater efforts and is certainly worth more to him and of greater benefit to the church than the laying of an expensive bouquet upon his coffin when the Lord has brought his labors to a close. A faithful deacon will defend his pastor and his church against all unwarranted criticism. He will be truly progressive and zealous in promoting the cause of Christ's kingdom and so will be a true leader in, and a great blessing to, the congregation. And as such the members should honor him and hold him in love and esteem.

So let us elect our deacons and church councils in the fear of God, according to the example of Acts 6:3, and let us give them as well as our pastors and teachers our prayerful support, so that God's name may be hallowed among us, His kingdom come, and His will be done on earth as it is in heaven.

* Reprinted from the LUTHERAN WITNESS of Dec. 8, 1931, on the suggestion of one of our readers. — ED.

The Unionist

By MARTIN S. SOMMER
St. Louis

It is not our intention to enter upon a discussion of the different meanings which dictionaries record of this word. We wish to speak of the words unionist and unionism as they are used in the Lutheran Church. In the Lutheran Church these words have a peculiar specific meaning. By *unionist* Lutherans mean those who consider the differences in doctrine which separate Lutherans from the Reformed as negligible, try to hush up this controversy and thus bring about a union between these two churches. If you read the life of Luther, you will note that many who followed Luther out of the Roman Catholic Church did not accept Luther's teaching in its entirety. Some of these rejected especially his teaching concerning the Sacrament of the Altar. Luther taught that Jesus' words: "This is My body" must be accepted at face value. The Lutheran Church accepted and confessed this truth of Scripture. Therefore we believe and confess that in the Sacrament in, with, and under the bread and wine we receive the body and blood of Christ. Some of the Swiss reformers claimed that even though Jesus did say: "This is My body," yet because we see only bread and wine, there is nothing in the Lord's Supper but bread and wine. There were earnest efforts made to bring about an agreement between these two parties, but since the Lu-

therans could not recede from their position and the Swiss and other Reformed leaders would not surrender their point of view, some thought that for the sake of peace this matter of the "Real Presence," as it was called, should be treated somewhat like an open question and everybody be permitted to believe what he chose concerning it. Those who adopted this position and tried to unite the two churches without settling this question were called unionists, and their teaching was called unionism.

On the surface it may seem to some that this one difference could be brushed aside. But be not deceived, Luther was right when he declared that his opponents had a "different spirit." There was more to this than this one difference. The Lutheran teaching concerning the Lord's Supper requires faith and the crucifixion of the proud flesh — flesh not of the body, but flesh as the Bible understands it, the proud old Adam, the proud reason of man. Jesus has described the nature of the Christian faith by saying: "Blessed are they that have not seen and yet have believed." It does not require any faith at all to believe that bread and wine are in the Lord's Supper, but it requires a pure faith, that is, a faith which rests upon God's Word alone, to believe that in the Lord's Supper we also receive the body and blood of Christ.

When we bury a young Christian whose cure and life have been fought for through a number of years, prayed for by many earnest Christians, then the unbelieving world declares: "Death and the grave have won the victory over this young man." But the believing Christian, in spite of the fact that he sees only death and the grave, proclaims the young man's victory over death and the grave by saying: "O death, where is thy sting? O grave, where is thy victory?" If we are going to surrender this faith in God's Word because that Word declares what we do not see, then the next step is to surrender the entire Christian religion, for the essential teachings of the Christian religion are based upon statements of God which seem exactly contrary to what we see.

Therefore Lutherans justly abhor unionism and condemn the unionist. We Lutherans must warn our people against this dangerous, ruinous attitude. However, let us be all the more careful not to apply the word unionist to one who belongs to another Lutheran synod unless we know that he actually is an inveterate despiser of the truth and therefore tries to brush aside differences of doctrine as if they were negligible. Yea, even though in the opinion of some a Lutheran goes too far in this matter, we have no right to call him a unionist and to accuse him of unionism. If the circumstances are considered, we may find that the words of the Bible apply: "If a man be overtaken by a fault, ye which are spiritual admonish such a one." Much less should we call him a "heretic" who because of improper instruction, inexperience, or temporary prejudices may be laboring under misconceptions.

Chungking Rebuilds

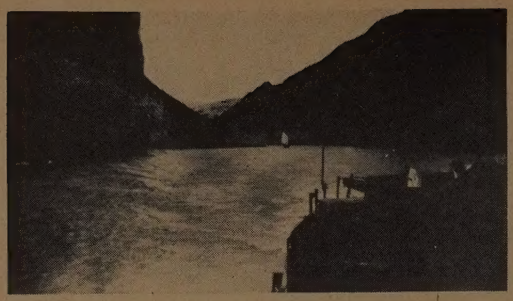
By O. H. SCHMIDT, Executive Secretary of Foreign Missions

I

What a fascinating chapter that title opens! Scenes are conjured up of savage bombing, wanton destruction, raging conflagrations, of mangled corpses, of homeless people, and of all the disorganization which follows in the wake of war rained down upon defenseless cities. In the earlier part of the war Chungking was subjected to bombing almost every clear day. Large sections of the city were in ruins, and charred remnants of homes and blackened walls of what had been imposing business houses were to be seen on every hand. What pitiful scenes come to mind as you think back to that time. A person will never forget the air of excitement that pervades a city when the alarm is given; and yet there was a quiet resoluteness and an uncomplaining acceptance of the cruelty of war and a determination on the part of the inhabitants not to have their spirit broken. There was the young man and his wife leaving their modest home to seek refuge in an air-raid shelter. She had a little child upon her arm; he carried some bundles, and the look upon his face, as he locked the door to their humble domicile, said plainly: Will we find this place when we come back? You caught the feeling of panic as the crowd streamed down to the waterfront and pushed close to the river's edge; as the people then bargained with the boatmen who wanted to make money out of the distress of the people, charging one dollar or two dollars for what should have cost twenty cents; as they tantalized the people by keeping their sampans just far enough away so that no one could jump into the boats; as those in the rear shoved and pushed until those in front were in imminent danger of being shoved into the river, which would have meant almost sure death with the swift current of the Yangtze at that time and place; as a bargain was finally struck and the boat pulled a little closer; and as then the people, with a dreadful disregard for safety and giving evidence of their feeling of panic, jumped for that boat when it was still three or four feet away; as finally about fifty people crowded in where twenty would be an ordinary load; as then the boatmen with agonized straining rowed that boatload across the swift stream to the comparative safety of the other side. Later that afternoon the writer of these notes happened to come to the Canadian hospital just as those wounded by the bombing were brought in, and he watched that pitiful procession of stretchers, each

At the Dedication of Trinity Chapel, Hanyang, China, Oct. 27, 1946

Americans in front row: Rev. and Mrs. Ralph Bringewatt, Rev. Albert H. Ziegler, Rev. O. H. Schmidt, Ex. Sec'y of the Board of Foreign Missions, Mrs. and Rev. Orville A. Buntrock, and Rev. Herbert R. Kretzmann



The Mighty Gorges of the Yangtze River

borne by four carriers with their characteristic half-trot, the blood dripping to the sidewalk, the faces so utterly pale and still. But coming back to the city proper an hour later, we saw the city rebuilding. The fires due to the bombing were still burning on some of the main streets, but linemen were already up on the poles to connect the light wires again, and a Chinese merchant who had the whole front of his store shot away had set up two boxes, put a board across them, dug out from the debris some bundles of socks and packages of cigarettes, and was determined to carry on business, if not as usual, then certainly to carry on business, and to rebuild what had been so cruelly destroyed.

But this rebuilding was going on still more definitely a few years later. The streets are widened, straightened, and paved. Almost all stores were rebuilt, many of them with modern, functional designs that would not have been out of place in Seymour, Ind., or Norfolk, Nebr.

Engine Trouble in China

There are suburban and industrial developments. There is even an incline railroad to give one a lift up the steep bank from the river to the level of the city proper. But this outward rebuilding is symbolic of what China is trying to do otherwise, to rebuild her culture and to re-establish herself as a nation.

When you think of Chungking rebuilding, or for that matter of all of China trying to reconstruct her life, you will recall also that almost all of the institutions of higher learning which formerly were strung along the seacoast made a heroic and most arduous trek into the interior in order to get away from the invading hordes of Nippon. What a drama, to have entire universities, instructors and student bodies, make a wearisome hike of 1,200 to 2,000 miles into the interior, and to set up their schools anew, sometimes in schools that were already established and which now took them in, sometimes in abandoned temples, in improvised buildings hidden in the woods, or with classes meeting on the verandas of their professors' dwellings or seated on the ground in some woodland retreat. Imagine taking an institution like Johns Hopkins University of Baltimore, and walking overland with it and settling down first in Memphis, Tenn., and finally winding up in Denver, Colo. But it meant rebuilding, carrying on, refusing to be crushed in spirit or in national cohesion. And now many of those schools are drifting back to their former sites, where again much rebuilding is necessary, such as we saw in Hua Chung in the Hankow area, the Central Christian College of Wuchang, the school that is conducting the language school for our new missionaries right now (1946—1947).

For the Separation of Church and State

On Nov. 20, at the Chicago Temple, a group of representative churchmen and educators met to adopt a constitution for a new nation-wide organization which has as its objective the preservation of the American principles of separation of Church and State. Preliminary work for the establishment of this organization had been done at a meeting held in Washington, D. C., Oct. 13.

The new organization is non-sectarian in character and has as its purpose solely the preservation of the First Amendment of our national Constitution. The particular threat against this amendment at the present time comes from the Roman Catholic hierarchy. A manifesto was adopted at this meeting which will be released to the public press early in January. It is hoped that the manifesto will arouse public interest everywhere. Members will be solicited throughout the country. In the manifesto itself it is clearly stated that the purpose of this organization is not to arouse religious strife in our country, but to win all interested citizens, including members of the Roman Catholic communion, for a concerted effort to preserve complete religious freedom in our country.

W. G. Polack

Do We Qualify as Good Bereans?

III

The lack of interest which many members of our Church show toward Bible study does not speak well for the church body which claims to be the "Bible Church." We do not have many Bible classes with large enrollments, as some of the Reformed bodies have. Only about eight per cent of the communicant members of our Synod are on the Bible class rolls. Much still needs to be done to make our young people and adults Bible study conscious. Once our congregations become aroused and enthusiastic, the enrollments will increase, and the Bible classes will flourish. Gradually we are getting some really large classes of adults. What can be done even in small towns and rural communities has been demonstrated by the experiences of one of our pastors. In a certain congregation he was successful in getting about ninety per cent of his scattered communicant members to attend his adult class. When he was installed in another parish, he found a Bible class with seven members in existence, but after three months of strenuous efforts the enrollment increased to eighty. Our adults should take advantage of the Bible class not only for their own spiritual growth but also for the sake of the children and young people. Their good example will be more of an inducement to the younger generation to attend the Sunday school, Bible classes, and church services. If both young and old search the Scriptures, they will all "grow in grace and in the knowledge of our Lord and Savior Jesus Christ," 2 Pet. 3:18.

St. Louis J. M. Weidenschilling

Latest World Relief News

During the month of December the Emergency Planning Council has stepped up its food shipments to Europe and is working at maximum capacity, because during the winter months many more in Europe will need the food and clothing packages whereby starvation and suffering may be warded off. 1,700 food packages per day are rolling off the assembly line at the present time.

In order to assure safe delivery of our food and clothing packages, E. P. C. is now shipping in boxes different from those used heretofore. These new boxes are stronger and better constructed, guaranteeing a greater percentage of safe and undamaged delivery.

E. P. C. files show that we have approximately 12,000 families in Europe that have been adopted by members of the Missouri Synod. These 12,000 names come from our lists of "screened" names. Since Oct. 11, 1,052 new adoptions have been made. Adopting an individual implies that the adopter sends either packages of his own or utilizes E. P. C.'s food package service of $7.50 units.

90,000 pounds of clothing have been sent during the month of December through Church World Service. This shipment was in bulk form and will be distributed from depots in Europe.

Anyone having any ministerial gowns or cloth for the same and willing to donate it for needy ministers abroad, please inform Rev. H. Bloedel, 3558 S. Jefferson Ave., Saint Louis 18, Mo.

The Correspondence Department of E. P. C., from Sept. 1 till Dec. 15 of this year, has received 30,550 letters from all over the world. A great number of these letters are "Thank you" expressions for food and clothing. Many are requests for help and assistance. A staff of eleven people sort or answer every letter to the best of their ability.

E. W. G.

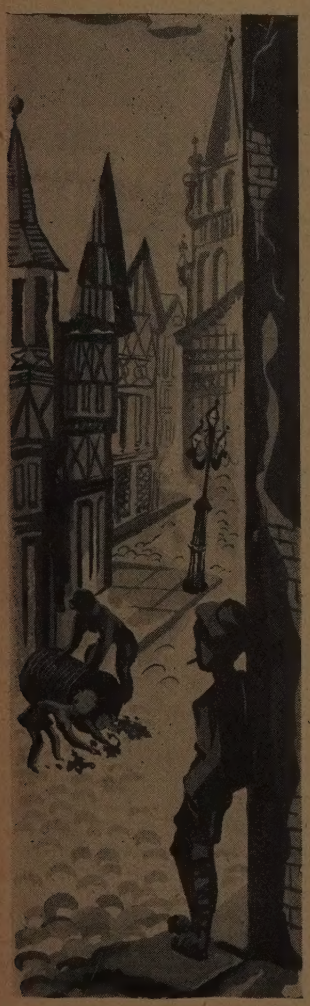
Centennial Convention on German Soil

By HUGO K. LIST
Chaplain, U. S. Air Force in Europe

Echoes of the Centennial Convention of the Missouri Synod reached its absentee members recently when Drs. J. W. Behnken and Lawrence Meyer called at Bad Soden, Greater Hesse, a conference of chaplains serving with the Occupation Army and Air Force and pastors representing Synod in various relief and missionary capacities in Europe.

The convention opened traditionally with the celebration of Holy Communion, on which occasion Dr. Behnken preached an inspirational sermon on the basis of Is. 54:1-2, sounding the keynote for a second century of progress in the work of Synod for continued expansion by thorough indoctrination.

Present for the service and conference were, in addition to the Synod officials above mentioned: Chaplain and Mrs. Herman H. Heuer, Headquarters Constabulary, Heidelberg; Chaplain and Mrs. H. K. List, Headquarters Command, U. S. Air Forces in Europe; Chaplain Alexander von Schlichten, Wetzlar Military Post; Chaplain and Mrs. Delvin Ressel, Office of the Chief Chaplain, European Command; Chaplain E. H. Harms, Schwabach Military Post; Dr. and Mrs. Karl Arndt, Chief of Religious Affairs, OMGUS, Land Wuerttemberg-Baden; Reverend and Mrs. Horace Erdmann, representative of Canadian Christian Council for Resettlement of Refugees; Mr. T. O. F. Herzer, of the same organization; Reverend and Mrs. E. George Pearce, pastor of Synod's two congregations in London; Reverend and Mrs. Walter Daib, representative of Home Missions in Europe.



After luncheon at the Manorhouse, American civilian club for personnel of the European Command Headquarters, the conference heard Dr. Behnken's moving report of the conduct and the principal resolutions of the Chicago Convention, the mood of which he described as penitential, notwithstanding its purposeful evangelical movement and direction.

As second speaker, Dr. Arndt gave a brief delineation of the primary church trends in Germany. These divide themselves simply between efforts on the part of the conservative old guard to maintain the Church along its former lines as a *Landes-* and *Volkskirche*, and the desire of two groups of younger pastors, organized under the titles of *Die Theologische Societaet* and *Der Bruderrat*, to clear a definite breach between Church and State and to reorganize church administration upon the basis of an authoritative local congregation, that is, somewhat nearer the American concept of church government.

Aid for Refugees

Mr. T. O. F. Herzer, representative of the Canadian Christian Council for Resettlement of Refugees, next told the conference of the development of a five-point program by which his organization is seeking to alleviate the deplorable condition of German refugees who are, by a legislative misfortune, deprived of the ministrations of IRO. The efforts of CCCRR are being directed into a movement to reunite these homeless and well-nigh hopeless people with relatives in Allied countries, and to bring as many others as may be possible under the shelter of IRO until improving economic conditions in Germany bring about an automatic adjustment of their problem.

Guest Theologians and a Seminar

The final topic of note was the presentation by Dr. Meyer of a tentative plan by which Synod will rotate German theologians, pastors, theological students, and laymen and women to the United States, in order that they may see and understand at first hand the practical inner workings of Missouri Synod policies and observe the pastoral, educational, and lay activities of our Lutheran churches. Dr. Meyer also told of an additional plan to be put into effect next summer by Synod. A program of seminars is to be instituted at Bad Boll, near Munich, where German churchmen will be invited to study doctrinal direction and the pastoral method of our Church in order to clarify and bring unity into their own desires with respect to the future of the Church in Germany.

A Plea for Public Relations Office

Chaplain Heuer was asked to present a calendar of suggestions which might be used to implement the effectiveness of Synod in its effort to reach greater areas of the unchurched. He spoke for all chaplains when he emphasized the need for a synodical public relations office, the initial plan for which has, indeed, already been authorized by the Centennial Convention.

Church Affairs in England

At the convention dinner, where Chaplain (Colonel) and Mrs. Paul Maddox, Chief Chaplain, European Command, were presented as guests of honor, Reverend Pearce delivered a revealing dissertation on the trend of church affairs in England. He said, in part, that though all formal efforts on the part of the official State Church were being expended to effect a return to and reunion with the Roman Catholic Church, great numbers of the people are reacting to the more evangelical church movements at work in England.

As this small convention closed, a feeling of gratitude to God for a hundred years of His grace and strength accompanied the delegates to those varied tasks in which the second century awaited them.

Roman Catholic Propaganda

What to Do About It

By W. G. POLACK

The signs increase from day to day that the Roman Catholic Church has girded herself to win America. The former strongholds of that Church have collapsed as world powers and as financial supports. The Western Hemisphere and especially our country are the last hope of the Papacy. Even the superficial observer can sense the pulsating activity of a powerful, well-oiled machine moving steadily forward. The daily press opens its pages to stories and pictures of Roman Catholic celebrations — consecrations of priests, bishops, churches, shrines, of Knights of Columbus in full regalia, and the like. Many of these affairs neither concern nor interest the general public, but the newspaper editors are evidently afraid to affront the publicity organizations of this Church by not giving them all the space possible. For the same reason all pronouncements of the Roman bishop receive complete newspaper coverage. There is no outcry of protest in the public press when the Pope condemns the American principle of the separation of Church and State

as he did just recently, thereby confirming what Pius IX had already stated in 1864 when he declared this as an error that "the Church is to be separated from the State and the State from the Church."

In other respects the Roman Church is intensely active in order to win public approval. A Jesuit radio station in the East calls itself the "Voice of America." Every effort is made by the Church to appear as the friend of the Jew, the Negro, labor, and the farmer. It parades its opposition to Communism, as though it were in harmony with the American opposition. To the American, Communism is a threat to the democratic ideals of our country. To the Papist, Communism is a threat to Rome's own authoritarian and autocratic rule. But that fundamental difference is conveniently overlooked, as in a recent pronouncement that "the United States and the Roman Catholic Church are the last remaining bulwarks against Communism in the world."

Rome's activities go even farther. It seeks by one means or another to control others. The pressure exerted by the hierarchy upon State legislatures is well known in those areas where Roman Catholicism is strong. Every effort is being made to obtain some support from the public treasury for the Church's parochial schools, as witness the attempts to obtain free bus transportation and free textbooks for the children of these schools.

The average American does not know that the Roman Catholic parochial schools are, strictly speaking, only stopgaps. They are not the ideal. The Pope has never really sanctioned them save as an emergency measure. The Roman ideal is to take over the public schools. The Roman Church claims to be the divinely appointed teacher in any State, and so the State schools must be under its absolute control. Thus far Rome has not been able to achieve its ideal in our country; so it had to retain its parochial schools.

There is absolute consistency in this position. The picture is complete: The Roman Catholic Church is the only saving Church. It has jurisdiction over every state. It holds that it is "madness" to assert and defend "liberty of conscience for everyone." As the divinely appointed teacher it must control the education of the land. Those who dissent may be tolerated, but actually they have no right to their dissident views nor freedom to propagate them.

We are fully aware that not every Roman Catholic in America nor every priest of that communion accepts these principles. Like the late Gov. Al Smith,

there are millions of Roman Catholics who fully support our American Constitution, who are ready to second Al Smith's statement made in 1927 when he was candidate for the presidency of our country: "I believe in absolute freedom of conscience for all men and in equality of all churches, all sects, and all beliefs before the law as a matter of right and not as a matter of favor. I recognize no power in the institutions of my Church to interfere with the operations of the Constitution of the United States or the enforcement of the law of the land." * There can be no question about the loyalty and patriotism of our Roman Catholic fellow citizens. The fact remains, nevertheless, that the Roman hierarchy by their oath of ordination are committed under pain of excommunication and deposition to the principles of the Papacy. And how ready the hierarchy is to enforce its will on others can be seen from the recent action of an archbishop. One begins to see foregleams of the dreadful medieval interdict in his threat to boycott movie theaters in an eastern city if they dared to show certain films.

The Protestant churches in our country have become increasingly aware of the "Roman menace." Their church papers are calling attention to the threat of Roman Catholic aggression to our American principles of separation of Church and State. The "National Organization on Constitutional Separation of Church and State," in which leading churchmen are prominent, has been called into being for a concerted defense of this constitutional prerogative. Protestant Reformation festivals in various parts of the country draw audiences that number ten to fifteen thousand and more. Reformation Day speakers are setting forth the cardinal principles of the Reformation. Rome's claims of being the only saving Church are not left unchallenged. The *Christian Century* a few years ago published a series of articles on the subject "Can Roman Catholicism Win America?" which was widely disseminated. Secular magazines, like the New York *Nation*, are joining the forces of anti-Romanism. Just recently the *Nation* carried a series of revealing, well-documented articles presenting Rome's teaching and practice in the fields of medicine, sexual matters, education, etc. Political pressure on the part of the hierarchy is producing counterpolitical pressure. The continuation of the Taylor mission at the Vatican may become a disturbing issue in the 1948 presidential campaign.

All of which means that sooner or later matters will come to a showdown. It would be a calamity for our country if all this would result in open religious strife. No sober-minded citizen wants a return of the days when the A. P. A. and the Ku Klux Klan were rampant. We all recognize the right of the members of the Roman Catholic Church to exercise and foster their particular faith. The freedom of religion in our land is theirs as much as ours. If as a result of their missionary activity their Church grows in our country, no fair-minded American will object to this and other legitimate activities.

It is, however, a horse of a different color when the Roman Catholic Church (or any other Church for that matter) goes beyond its legitimate sphere, as in the instances mentioned above. It becomes our duty to oppose all encroachments upon the rights of others.

As citizens we have the right and duty to do everything in our power to protect the rights guaranteed to us all by our Constitution. We may use the ballot, the speaker's platform, the press, the courts, and other legitimate means. We may join with others to make our VIEWS known AND FELT. We should by no means neglect to gain the support of our Roman Catholic fellow citizens wherever we can. It would be a calamity if matters reached the stage of religious strife. It behooves Romanists and Protestants alike to guard against such an eventuality, which would solve nothing, but which would deeply hurt our country. Religion must remain free in our land.

As a church organization we can set a good example by adhering to our traditional principles. We have no battle against the individual Roman Catholic, but we can and must, when the opportunity offers itself, point out Rome's errors in doctrine by presenting the truth of Scripture, always speaking the truth in love, so that we may win those who are in the grip of error. As a church body we have no other weapon than the Word. After all, we need no other. It is all-powerful.

* For this position he was denounced in a noted Catholic journal.

Uncle Joe's Corner

"One important difference between God's revelation in nature and God's revelation in the Bible is the difference of clearness. True, the heavens declare the glory of God, but so great is the corruption of man's mind in his sinful condition that this proclamation of God's glory is at once perverted by the folly, ignorance, and confusion which dwell in the mind of man."

"But, Uncle, there have been heathen who have had a rather clear conception of God. There is the philosopher Plato and those who followed his teaching. They seem to have risen above many of the superstitions of the pagans."

"True, but generally, when some of these philosophers denounced certain ridiculous superstitions, they adopted others almost as bad, if not worse. Moreover, since the very being of God is incomprehensible by the mere natural understanding, the very best among the heathen have been those who came to the conclusion that everything about God is doubtful, that we can be sure of nothing."

"What you say reminds me what they tell of Socrates, who certainly is one of the most prominent and most highly praised among heathen philosophers. Of him we are told that he was really sure of nothing."

"That is true, and now consider our faith in the Bible. There we have positive statements: negations which exclude error, and positive assertions which proclaim the truth."

"But, Uncle, of the Bible we are told, too, that there are many things therein which are hard to understand. Peter, for instance, tells us that there are some things 'hard to be understood'" (2 Pet. 3:16).

"Charlie, every time we speak of the clarity of the Bible, someone calls attention to the deep mysteries of the Scripture. True, there are things in the Bible which during our earthly life we may never understand, but that does not neutralize or contradict the statement that the Bible is the clearest book ever written. It is true what the Psalmist declares of the Bible: 'Through Thy precepts I get understanding,' and again: 'I have more understanding than all my teachers, for Thy testimonies are my meditation,' and again: 'The entrance of Thy Word giveth light; it giveth understanding unto the simple.' Remember that in the more difficult parts of Scripture there is nothing which contradicts the plain, simple statements of the Bible."

"Uncle, what other difference would you call attention to which distinguishes the Bible from God's revelation in nature?"

"I would call your attention to that which is most important of all, namely, that in the Bible we have a revelation of God's grace and mercy in Jesus Christ which you will find nowhere in nature."

"And yet, Uncle, that's the very part of the Bible which so many people consider foolish."

"Yes, and that is the reason St. Paul speaks of the foolishness of preaching. The wonderful truths of Scripture seem foolish to foolish people, but they must admit that in all creation there is not one word or sign of the loving, pardoning grace of God."

"You're certainly right there, Uncle. Nowhere else have we this precious truth that 'God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"

"Yes, and nowhere would you find the asurrance: 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?'"

"I'm going to remember this distinction especially. What other distinction could you mention, Uncle?"

"I would call your attention to the effects of God's revelation in the Bible. The revelation of God in nature has no power to regenerate the heart of man. It neither produces true faith, nor true love, nor a joyous hope of the future, but all this is produced by the Word of God."

"Since you mention that, Uncle, Father has called my attention to the fact that it seems the heathen religions are the corrupting influences which encourage sin and destroy virtue."

"That certainly is true. Remember, therefore, these three important differences between God's revelation in nature and God's revelation in the Bible. First, the light of the Bible is far, far clearer than the light of nature. Second, the words of the Bible are full of sweet comfort, whereas nature knows nothing but the Law, which condemns us. Third, the Bible has the life-giving, sanctifying, uplifting influence upon those who hear it and read it, whereas because of man's sinful nature the contemplation of nature alone, without God's revelation of the Bible, leaves man in his wickedness, helplessness, and hopelessness."

From a Pocket Notebook

Acting on the belief that information must precede enthusiasm, the Stewardship Committee of the Texas District presents an outstanding manual entitled "My Father's Business," consisting of 21 mimeographed pages with tabulations and drawings, and with it a set of charts, well drawn and printed in colors for the use of the voters' meetings and congregational groups. These charts, 21 by 17 inches, mark a new high in District promotion of the synodical program. . . . The Lutheran Veterans Club of Cleveland held a memorial service Nov. 16 in honor of the Lutherans of Greater Cleveland who sacrificed their lives during the late war. Dr. Paul Dannenfeldt of Fort Wayne, Ind., made the address, and a memorial tablet was unveiled. . . . For half a century we have looked forward to the chance of hearing Handel's oratorio *Judas Maccabaeus*, and here it is given *in Windsor, Canada*, Dec. 3. . . . After all, when you get into the upper middle-age brackets, you begin to realize that probably some things will not be heard and some things not be read. So, for one thing, we have given up the idea of reading Augustine and shipped his works (six fine folios) to our new theological seminary at Frankfort. . . . Also, it looks at this time as if our aptitude in Slovak will remain largely this side of the conversational line. . . . When a program was printed for the conference of Drs. Behnken and Meyer with Missouri Synod chaplains, pastors, and functionaries at Bad Soden, Greater Hesse, on Nov. 11, the program had hand-painted covers done by one Franz Luther, who by strange coincidence is a Roman, writes Chaplain Hugo K. List. . . . Positively something is happening in the Oregon-Washington District. Ranking 21st in communicants as a District, it stands first in the rate of gain in communicant members and second in total contributions per communicant ($57.84). . . . In the *American Lutheran*, Prof. Oswald C. J. Hoffmann of the staff and the Rev. Carl E. Lund-Quist of the Division of Public Relations of the National Lutheran Council are collaborating in a church news page entitled "One Lutheran Voice." The purpose of the department is announced as supplying "a well-rounded picture of Lutheran events in all synods of America and bodies beyond as well as a Lutheran interpretation of world events." . . . Tourists in Florida must not overlook the remarkable work our Slovak congregation is doing at Slavia, on State Highway 426 (formerly 202), two miles southwest of Oviedo. The old folks' home, Lutheran Haven, is now in course of construction. . . . At Glendale, N. Y., "An Hour of Organ Music" was presented by Charles Boehm, who is designated as "Minister of Music of the Church of the Redeemer." We believe that "Minister of Music" is an aptly chosen title for an important office in the Church. . . . Maybe this is a clew to what is going on in the Northwest. The Oregon-Washington bulletin reports that in Pastor Hillmann's new Seattle field "one of our parish workers has aided the pastor by making hundreds of calls, and we understand that they figure on having at least 200 Sunday school pupils when they begin operations in their newly erected building; and they hope to have a self-supporting congregation in 1948. But it costs to have such parish workers. (And it pays! It pays!)" . . . The Re-

deemer Church parish paper of Southgate in Los Angeles County (the Rev. T. H. Joeckel, pastor), is still tops among all that come to this desk in regard to printing and make-up. . . . Dying by starvation, said Bishop Dibelius on a recent visit, "is not as bad as you think. You begin feeling tired, then more and more tired every day. Then people will tell you that you look a little better. Then one evening you will go to bed and no more awaken. That is not the worst kind of a death. The bad thing is to see people you love dying that way. It is a little heart-breaking to see children who are never able to laugh because they are weak from hunger." . . . At famous Smith College in Northampton, Mass., we have now a chapter in the Four College Lutheran Club, sponsored by our college pastor, the Rev. Henry C. Wolk. Regular services are being held at the Smith College chapel. Other colleges represented are Mount Holyoke, Amherst, and Mass. U. . . . Some of the more up-to-date churches are supplying their pastor with a Dictaphone in the preparation of sermons and also in the recording of sermons when delivered. Pastor Edwin Hahn at Quincy, Ill., has a new wire recorder which can also be used to make a permanent recording of special services and ceremonies, such as weddings, Baptisms, and confirmations. "Occasionally an entire service can be recorded to be played to the shut-ins who would be interested in hearing the service." (Central Illinois Supplement.) . . . Again week-ending in Chicago, nothing but strangers in the lobby of the Palmer House, and no one stopping you at the entrance to Marshall Field's with questions like: "Would you say that that verse in Romans as quoted in the synodical Constitution is directed against separatism?" . . . It is just possible that those who are making the most insistent demands that the Missouri Synod depart from her isolationism will some day wish they hadn't. . . . The *Proceedings* of the Chicago Convention arrived a week ago, a volume of only two pages less than 800, a marvel of exact reporting and accurate editing, a record for book printing (appearing only four months after the meeting), and all adding up to the proposition that this will remain the *"Evangelical* Lutheran Synod of Missouri, Ohio, and Other States." G.

Colorado Bible School Expands

Last summer, when the Bible schools which all our Denver, Colo., congregations conducted had completed their program, the teachers of these schools were pooled for a similar project among the 150 Protestant children at the Colorado State School for Dependent Children. The term lasted two weeks, and the children received the benefit of the finest instructional material and visual aids. Mr. Bernard Eggers, Mr. Gordon Scheer, and Mr. Paul Hillmann, teachers in our Denver Christian schools, supervised the work. Authorities at the State Home expressed great appreciation for the quality of the program, the first ever offered there by any denomination. Our Lutheran Institutional Ministry of Denver conducts Sunday school classes at the Home the year round. The picture shows the teachers in the rear row. A good sprinkling of Negro and Mexican children may be noted. P. G. HANSEN

A New Organization of Institutional Chaplains

We have in Synod today 118 institutional chaplains regularly serving untold numbers of unchurched as well as our own institutionalized membership, 56 full-time and 62 part-time workers. These pastors are called either directly by their respective District Mission Boards, or they are called by or are responsible to societies or federations. Last year, serving 564 institutions, chiefly in our metropolitan areas, they made 390,910 visits, instructed more than 2,000, and 483,508 patients attended their services.

Forty-seven of these pastors met in Forest Park, Ill., Oct. 21 and 22, the guests of St. John's Congregation, which provided meals and lodging. The topics studied were: "The Efficient Missionary in Mental Institutions," led by Rev. M. A. Schneider, "Co-operation in Externals," Rev. Edgar Witte, "Clinic Training," Rev. F. W. Wolter. The work of our Church in the hospitals of the Veterans Administration was briefed by Rev. Paul Mehl, Executive Secretary of the Armed Services Commission, also presenting the film "Quiet Triumph," showing the chaplain at work among the hospitalized servicemen. The Government has 124 completed hospitals for Veterans, 40 are now being built, and by 1950 it expects to have 180 to 200 completed units.

Reverend
W. F. Obermeyer

Rev. Chr. Adam reported progress in his dealings with Synod's Committee on Hymnology in the preparation of a special hymnal for institutional work.

The most important work, however, accomplished by this group of institutional pastors was the adoption of a constitution for a much-desired, permanent organization, to be hereafter known as *"The Midwest Institutional Pastors' Conference,"* to be sponsored by the respective District Mission Boards of the Lutheran Church of Missouri in the Midwest area. The purpose of the conference is to assist the institutional pastors in this area in becoming increasingly effective and in unifying and strengthening their service, by offering them encouragement and inspiration through the association with fellow workers, the study of pertinent and timely topics, and the discussion of problems and opportunities of institutional mission in this area.

Officers elected were: Rev. Walter F. Obermeyer, chairman; Rev. Albert Fenner, vice-chairman; Rev. L. A. Kaufmann, secretary; Rev. P. F. Pennekamp, treasurer; Rev. Theo. Andres, chairman of Program Committee; Rev. B. H. Schrein, chairman of Library; and Rev. W. C. Baumann, chairman of Publicity Committee.

The pastors present were from Wisconsin, Minnesota, Michigan, Indiana, Ohio, Tennessee, Iowa, and Illinois. The undersigned will gladly forward additional information regarding this new conference.

REV. WALTER F. OBERMEYER

Vacation Bible School at Colorado State Home for Dependent Children

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Zion Church, Detroit, voted $402 to provide a copy of THE LUTHERAN WITNESS or DER LUTHERANER to each home for another year. "The voters felt that these official publications should be sent to our members so that they can keep in touch with the affairs of our church at large."

An Interracial Vacation Bible School at Oakland, Calif.

July 28 to August 15, was made possible last summer by the co-operation of Zion Lutheran Church (white) and Bethlehem Lutheran Church (Negro). The Negro congregation defrayed half the costs of the enterprise although it has only one fifth as many members as the white church. The Negro church also furnished as many teachers as it could supply. The school had an enrollment of about one hundred and served children of all races. An original program, "What a Friend We Have in Jesus," was climaxed by a pageant, "Walking with Jesus," written to tie all the doings of the vacation Bible school together and to present them as a unified whole for the edification of the parents. A small cast of actors for the pageant had the following national backgrounds: Chinese, Philippine, Mexican, English, Armenian, and Negro. All children learned, played, and worked together without friction. In 1946 the Interracial Bible School was the project of the Negro church only. Bethlehem's pastor is the Rev. C. Cline, and Zion's pastor is the Rev. A. Levenhagen

Gamma Delta National Convention

The Lutheran students of the University of Nebraska, Lincoln, were hosts Nov. 14—16 to the twelfth national convention of Gamma Delta, Association of Lutheran Students. Bob Lussky, student at Northwestern University, president, opened the convention Friday night with the reading of the traditional vesper service. The Rev. John Choitz, student pastor at the University of Iowa, presented the vesper sermon from the convention theme: "The Lord is my Light and my Salvation."

The convention was attended by 177 students, representing 28 of the 70 Gamma Delta chapters and coming from States within the area of North Dakota to Texas and Colorado to Michigan. Dr. Carl Gross, field secretary from Michigan State College, reported that 15 new chapters had been added during the past year, a record number for any one year. The War Memorial Fund Collection was terminated by resolution of the convention. This fund, nearly $6,000 in amount, will aid in the construction of a Memorial Lutheran Student Chapel at the University of Alabama. Other matters of business included a resolution requesting Synod to enlarge the work of the Student Service Commission to include more Christian service activities. The convention recognized the excellent work of the Commission in Christian education activities.

The War Memorial Service of the convention was read by Louis Rush, former national president and at present student at Concordia Theological Seminary, St. Louis. The convention delegates toured the city campus and the agricultural college campus of the University of Nebraska and visited the Nebraska State Capitol Building.

The convention banquet address was presented by Mr. Frank Mueller, secretary of the Lincoln Chamber of Commerce and University of Nebraska graduate.

Professor W. Wolbrecht, Concordia Teachers College, Seward, preached the Sunday convention sermon, and Professor L. C. Wuerffel, also of Seward and recently elected Dean of Concordia Seminary, St. Louis, conducted the Bible class.

Officers elected for 1948 were: president, Orland Heinitz, University of Minnesota; vice-president, Kenneth Bender, Kansas State College; secretary, Evelyn Bubendorf, University of Texas; and treasurer, Rupert Dunklau, University of Nebraska.

The convention was concluded by the summarizing remarks of Rev. R. W. Hahn, Executive Secretary of the synodical Student Service Commission.

Lincoln, Nebr. RAYMOND BORCHERS

River Forest Staff Honors Colleagues

On Nov. 23 the faculty and students of Concordia Teachers College, River Forest, Ill., gathered to mark the fortieth anniversary in office of Prof. Alfred Schmieding and his twenty-fifth anniversary as a member of the faculty of Concordia Teachers College, and the twenty-fifth anniversary in office of Mr. Martin C. Pieper. A vesper service in the college chapel, at which Dr. O. A. Geiseman of Grace Church was the speaker, was followed by a dinner in the college dining hall, at which Prof. Arthur Diesing served as toastmaster.

After his graduation from Concordia Teachers College, Seward, Nebr., in 1907, Professor Schmieding taught in our schools in Newton, Kans.; Mount Olive, Ill.; and Saginaw, Mich. In 1922 he joined the faculty of Concordia Teachers College. Here he has been active in a number of administrative positions. He has also served Synod at large through his writings in the fields of education and educational psychology. In addition to his duties at Concordia he is at present educational adviser at Dyslexia Memorial Institute, Chicago, and consultant in child guidance to Lutheran child-welfare agencies in the Chicago area.

Mr. Pieper was graduated from Concordia Teachers College, River Forest, in 1922. He has served at St. Peter's School, Big Rapids, Mich., and at Concordia School, Chicago. In 1946 he joined the staff of Concordia Teachers College. JOHN W. KLOTZ

Children of Centennial Pageant of Immanuel Church, St. Charles, Mo.

Commemorating the hundredth anniversary of the congregation, the pageant was given in the St. Charles high school stadium

Mexico City Mission Increases Membership

Missionary work in México City is very difficult, but nevertheless our Church is making steady progress there. During the first ten months of this year forty persons were added to the membership, twenty-six adults by confirmation and fourteen children through Baptism. Six to eight more adult confirmations are in prospect before the year is over. God has blessed our efforts in Mexico City, so that the chapel in which services are held is always filled and the need of a larger place of worship is becoming more and more apparent.

In the face of bitter opposition a kindergarten in charge of Mrs. C. A. Lazos was started in February, with twenty-one children. Today forty-four are enrolled, and the average attendance is thirty-two. The program of the kindergarten includes forty-five minutes of religious instruction each day. The children sing hymns, learn Bible stories, and memorize passages from the Scriptures. Through this school we were able to reach twenty-eight families.

It is our firm conviction that Christian day schools are essential for building up a strong Lutheran church in Mexico. For this reason we hope and pray that in the near future we shall have two more teachers so that the work of our school may expand.

C. A. LAZOS

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Paul J. Roetling (d. Oct. 17, 1947), born March 14, 1895, at Buffalo, N. Y., a son of John Roetling and his wife Pauline, nee Stuermer, was graduated from Concordia College, Fort Wayne, in 1915, and from Concordia Seminary, St. Louis, in 1918.

His first charge was Messiah Church, Baltimore, Md., where he was ordained and installed in August, 1918. While serving Messiah he also held the pastorate of Bethany Church, Violetville, Md. Early in 1927, when his family moved to a suburb of Baltimore, he became interested in forming a congregation in Arbutus. In the fall of 1927, Holy Nativity Congregation was organized in Arbutus and has since become a flourishing congregation. In 1931 he was installed as full-time pastor of Holy Nativity and served there until 1942, when he entered the Army as a chaplain.

Chaplain Roetling served as Post Chaplain at Camp Campbell, Ky., was then transferred to Camp Atterbury, Ind., where he joined the 338th Engineer Battalion to go overseas. He served in Italy with this Battalion and with the 88th Infantry Division. He served with distinction and returned home uninjured. He received his discharge in July, 1946.

He is survived by his mother, two sisters, and three brothers.

He was called to God's eternal rest on Oct. 17, 1947. He had not been enjoying good health for several weeks and had gone to Fort Howard Hospital for examination and treatment. After a short time there his condition grew steadily worse until his death.

Funeral services were conducted in the home on Oct. 21. The Rev. Gordon Coiner spoke words of comfort to the assembled pastors and friends, based on Phil. 1:21, and his words of comfort to the immediate family were based on Is. 54:10.

The body was laid to rest in the Baltimore National Cemetery. Full military honors were given the deceased pastor and chaplain. The Baltimore pastors served as guard of honor, and Chaplain John W. Westermann (Retired) and Chaplain Gordon Coiner (Reserve) conducted the burial service. GORDON COINER

The Rev. Charles Alfred Burkhart (d. Nov. 18, 1947), born July 1, 1899, at Albany, N. Y., son of Otto Burkhart and Pauline, nee Michael, attended the Concordia Institute, Bronxville, N. Y., graduating in 1922, and Concordia Seminary, St. Louis, graduating in 1927. He taught the parochial school of Trinity Church, Seattle, Wash, 1927—1928, then went to Pocatello, Idaho, to serve as supply pastor. He returned to Seattle, Wash., married Erma Schmidt of Seatttle, Aug. 17, 1929, was ordained and installed in the Draper-Murdo parish, S. Dak., on Sept. 8, 1929, where he served three charges until October, 1937. Then he served Trinity Church, Hawarden, Iowa, till his sudden death. He is survived by his widow, four children, two brothers, and one sister.

He was buried on Nov. 22. The Rev. C. Eifert officiated in the funeral home, the undersigned in the church, preaching on Luke 2:9, and the Rev. E. Beyer of Alcester, S. Dak., at the grave. Members of the vestry carried their beloved pastor to the grave, and some 30 fellow pastors attended. May the glory of the Lord shine round about us!

Ireton, Iowa H. W. KRIEGER

The Rev. Walter Friedrich (d. Nov. 21), born April 16, 1885, at Waconia, Minn., the son of the Rev. Wm. Friedrich, received his training for the holy ministry at Concordia College, St. Paul, Minn., Concordia College, Milwaukee, Wis., and Concordia Seminary, St. Louis, Mo., graduating in the year 1907.

He served at Anamoose, N. Dak., for nine years. In the year 1916 he went to Trinity Church, Fergus Falls, Minn., and since 1921 he also served the East Friberg Lutheran Congregation. During his pastorate, Trinity Church, Fergus Falls, erected its fine house of worship. The Minnesota District, recognizing his abilities, elected him Vice-President for several terms. He conscientiously discharged the duties of this office until illness induced him to tender his resignation.

On Aug. 9, 1908, he entered the holy estate of matrimony with Gertrude Pfotenhauer. She now survives him with their two children: the Rev. Paul Friedrich of Villard, Minn., and Lois, a student at Bethany Lutheran College, Mankato, Minn. On Friday Nov. 21 the Lord suddenly and unexpectedly called His faithful servant to Himself. He attained the age of 62 years, 7 months, and 5 days.

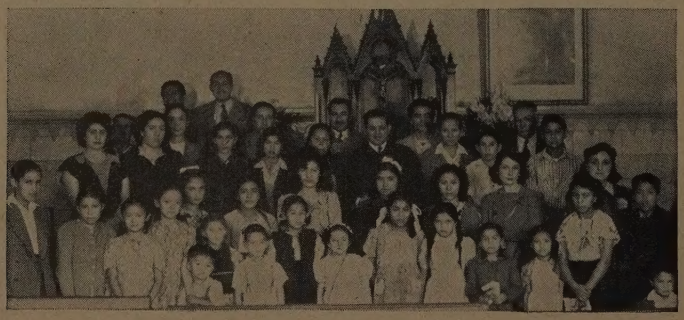
His funeral, largely attended, was held in Trinity Church, Fergus Falls, Minn., Nov. 25. The Rev. Paul Schumm of Sabin, Minn., spoke in German, and the President of the District, the Rev. Rob. Heyne, spoke in English, while Rev. Dreyer of Wahpeton, N. Dak., briefly addressed the assembly in behalf of the North Dakota District. The undersigned acted as liturgist and also officiated at the grave. His body was laid to rest in the cemetery of Trinity Church, there to await the glorious resurrection on the Last Day.

GEO. GRABARKEWITZ

Teacher Rudolph A. Fiedler (d. Sept. 26, 1947) was born in Sandy Creek Twp., Monroe Co., Mich., son of George and Babina (Matthes) Fiedler. He was graduated from Concordia Teachers' College at Addison, Ill., in 1906. He took his first charge in Frankenmuth, Mich. Here he served until 1910, when he accepted a call to Trinity Church, Saginaw, Mich., serving that parish for over 36 years.

He leaves his wife, Meta, nee Loesel, with whom he was united in holy wedlock June 4, 1911, two daughters, one son, Ralph, teacher and organist at St. Paulus Church, San Francisco, Calif., three grandchildren, four brothers, and a sister. Funeral services were conducted at Trinity Church, Saginaw, on Sept. 29. The undersigned delivered the sermon. The children of the school and the Saginaw Valley Teachers' Chorus sang. Interment was made in St. Lorenz Cemetery, Frankenmuth. A. F. BERNTHAL

Teacher John G. Sebald, em. (died Nov. 7, 1947), born on Aug. 26, 1877, at Wittenberg, Mo., the son of John T. and Barbara Sebald, was graduated from the Teachers' College at Addison, Ill., in 1895. For five years he served at St. Clair, Mich., and in May, 1900, went to Immanuel



Accessions to Our Church in Mexico City

Church of Kansas City, Mo., where he served for 45 years until his retirement, because of ill health, in 1945. In 1916 he was married to Frances Neidenberger of Kansas City, Mo. Teacher Sebald was an accomplished pianist, organist, and choir director, and as such became well known.

He died rather unexpectedly in his home at the age of 70 years, 2 months, 11 days. Funeral services were held on Nov. 10. The undersigned, his pastor at Good Shepherd Church in recent years, spoke on the basis of Heb. 13:7, and the Rev. H. A. Nothnagel, Kansas City, Kans., friend of the family, on 1 John 5:11-13. His mortal remains were laid to rest in Memorial Park Cemetery.

Surviving are his wife and a sister.

CARL H. ROSCHKE

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

The Greater Glory. Daily Devotions, No. 80. Dec. 18, 1947, to Feb. 7, 1948. By Dr. O. P. Kretzmann. Concordia Publishing House, St. Louis 18, Mo. 5 cents per copy, plus postage.

Mein Herr, meine Staerke. German Devotional Booklet, No. 80. Dec. 18, 1947, to Feb. 7, 1948. By M. H. Bertram. 5 cents per copy, plus postage.

In selection of text, in comment, in prayer and hymns, both the German and the English carefully follow the church year. M. S. S.

Great Missionaries to China. By Dr. J. Theodore Mueller. Zondervan Publishing House, Grand Rapids, Mich. 135 pages. $1.50. Order from Concordia Publishing House.

One way of increasing interest in foreign missions is to read about the work of the great missionary heroes of the past. We therefore recommend this new book by Dr. Mueller, in which he presents in an interesting form brief biographies of the leading missionaries to China. Men like Robert Morrison, Karl Guetzlaff, James Hudson Taylor, John Nevius, and James Gilmour are presented to us in these pages. We see their zeal for the Gospel of Christ, their courage to undertake the missionary task against great odds, and their untiring efforts to have the Gospel obtain a firm foothold among China's 450 million people. The book is heartily recommended to young and old alike. W. G. P.

Church Posters and Publicity. By Homer H. Seay. 79 pages, 10½×7½. The Wartburg Press, Columbus 15, Ohio. $3.00.

The specimens of type in complete alphabets and designs for church posters and advertisements, church signs, window displays, and an assorted number of church symbols, with brief but technically valuable suggestions, data, special holidays, the correct use of the flag, chalk talks, make this in narrow compass a valuable contribution to the promoter of church publicity. The author has had many years of experience in this field. G.

The House of God. By Desider Holisher. 232 pages, 11×8. Crown Publishers, 419 Fourth Ave., New York 16, N. Y. $3.00.

A volume of half-tone photographs in very fine screen, showing hundreds of churches in every type of architecture from Norman Gothic to California mission, log cabin and European modern in style, of particular interest to those who are in the midst of plans for a new house of worship. G.

Music

Reviewed by Walter Buszin

A Christmas Carol from Lapland (247). Arr. by Clarence Dickinson. SSA. Accompaniment optional. 16 cents.

Tuneful and pleasing. Includes soprano and alto solos. Medium difficulty.

Alone by the Cradle (8129). By Robert Hernried. SSA. Unaccompanied. 15 cents.

Tender in spirit and expression.

Ben Jonson's Carol (1641). By Donald E. Sellew. SSAATTBB. Accompaniment optional. 18 cents.

Related to the madrigal type of choral music. A good setting of an excellent text. Not difficult.

When Christ was Born of Mary Free (1642). By Donald E. Sellew. SSAATTBB. Accompaniment optional. 18 cents.

Another good setting of an excellent text, which has been traced back to the year 1456. An effective climax at the close. Not difficult.

Glory to God (CM6307). From *The Messiah* by George Fr. Handel. SATB; accompanied. 12 cents.

A new edition of a famous chorus. Very well suited for Christmas; the accompaniment is rather difficult and important.

Christmas Carols and Choruses (6). Published by Hall & McCreary. 12 cents.

Contains 25 compositions, including Handel's "Hallelujah Chorus." Much good and popular Christmas music for a low price.

Gentle Mary. Arranged by Raymond McFeeters. 50 cents.

A Catalan folk song for the Christmas season arranged as a soprano or tenor solo.

Christmas Tree. Five pieces for piano by Franz Liszt. $1.25.

Though Liszt is not at his best in this suite, the music is interesting nevertheless. Difficult at times. We would like to hear a really good pianist play the suite.

Masterpieces of Organ Music, Folio 57: Johann Krieger. Norman Hennefield, editor. $1.50.

Krieger was a great master of the 17th century. Mattheson ranked him as the equal of Handel, particularly in the writing of the double fugue. The folio contains his Suite in D Minor and a sparkling Prelude in C Major.

Adventus (Juletid) (8295). By Margrethe Hokanson. 50 cents.

A well-written and churchly prelude, based on an ancient hymn. Simple.

Service Music for Organ (8328). Arranged, edited, and compiled by T. Tertius Noble. $2.00.

Seven of the nineteen compositions are chorale preludes by Bach. Others represented are Cesar Franck, Stanley, Karg-Elert, Brahms, Arne, Noble, Stanford, and Reinecke. Recommended to all organists who select their service music with discriminate care.

The Parish Organ Book (8271). By Philip G. Kreckel. $1.25.

Volume II of this series. We recommend it to those who accompany congregations at a reed organ or a piano. The music is very simple.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATE

Ordained and Installed:

Deterding, John G., in South Shore Trinity Congregation, White Bear Lake, Minn., by Arthur C. Klemp, 1. Adv. Sun., Nov. 30.

PASTORS

Installed:

Brack, Orlett D., in Zion Congregation, Otto, Tex., by A. F. Michalk, 1. Adv. Sun., Nov. 30.

Brack, V. W., in St. Luke's Congregation, Bazine, Kans., by H. G. Kupke, 2. Adv. Sun., Dec. 7.

Bruenger, A. P., in St. Paul's Congregation, Amherst, Colo., by H. C. Inselmann, 25. Sun. p. Tr., Nov. 23.

Greve, Walter C., in Immanuel Congregation, South Chicago, Ill., by Wm. L. Mueller, 23. Sun. p. Tr., Nov. 9.

Hahn, Frederick, in the Medora-Weddleville parish, Medora, Ind., by Edw. Hoeferkamp, 1. Adv. Sun., Nov. 30.

Michels, W. H., in Trinity Congregation, Drayton, N. Dak., by Walter J. Hintz, 25. Sun. p. Tr., Nov. 23.

Pfotenhauer, A. F. C., in St. Mark's Congregation, St. Charles, Ill., by R. H. Bekemeier, 1. Adv. Sun., Nov. 30.

Radtke, Ralph R., in Redeemer Congregation, Alexandria, La., by Geo. Bruening, 2. Adv. Sun., Dec. 7.

Schoedel, G. Walter, in Trinity Congregation, Mount Clemens, Mich., as associate pastor by Wilfred J. Junke, 25. Sun. p. Tr., Nov. 23.

Schwartz, Arthur N., in Zion Congregation, Pasadena, Tex., by E. W. Matthias, 1. Adv. Sun., Nov. 30.

Thomsen, Wayne, in Bell Gardens Congregation, Bell Gardens, Calif., by Reno H. Jeske, 25. Sun. p. Tr., Nov. 23.

Vandre, Walter R., in St. John's Congregation, near Rensselaer, Ind., by P. E. Goltermann, 25. Sun. p. Tr., Nov. 23.

TEACHERS

Riekenberg, E. H., in Trinity Congregation, Hebron, Nebr., by A. H. Mette, 1. Adv. Sun., Nov. 30.

Dedications

Altamont, Ill. The new organ of Zion Congregation (K. C. Weinrich), 16. Sun. p. Tr., Sept. 21.

Amherst, Nebr. The new organ of Trinity Congregation (G. Schaefer), 24. Sun. p. Tr., Nov. 16.

Elma, N. Y. The new pipe organ of Faith Congregation (V. H. Neeb), 24. Sun. p. Tr., Nov. 16.

Fergus Falls, 7 NE, Minn. The new organ of Immanuel Congregation (E. A. Friedrich), 1. Adv. Sun., Nov. 30.

Monroe, Mich., R. 1. The enlarged and redecorated church of Immanuel Congregation (A. H. Gehner), 1. Adv. Sun., Nov. 30.

Oskaloosa, Iowa. The new church of St. John's Congregation (Theo. Gutknecht), 20. Sun. p. Tr., Oct. 19.

Port Arthur, Tex. The new parsonage and school of St. Paul's Congregation (A. Rathjen), Aug. 29, and the new church on the 20. Sun. p. Tr., Oct. 19.
Poplar Bluff, Mo. The new stone chapel of Zion Congregation (E. C. Peterson), 22. Sun. p. Tr., Nov. 2.
Spearfish, S. Dak. The new parsonage of St. Paul's Congregation (W. E. Karges), 22. Sun. p. Tr., Nov. 2.
Sumner, Nebr. The new chapel of Grace Congregation (G. Schaefer), 20. Sun. p. Tr., Oct. 19.
Varna, Ill. The new parish hall of St. Paul's Congregation (Carl A. Mennicke), 23. Sun. p. Tr., Nov. 9.
Vero Beach, Fla. The new organ of Grace Congregation (L. C. Gerbhardt), 21. Sun. p. Tr., Oct. 26.
Waterloo, Iowa. The new church of Concordia Congregation (R. R. Radtke), 23. Sun. p. Tr., Nov. 9.

Cornerstone Laying

Madison, Wis. The Mount Olive Congregation (H. A. Neuberger) laid the cornerstone for a new church, 21. Sun. p. Tr., Oct. 26.
Wagner, S. Dak. The St. John's Congregation (A. L. Ellwein) laid the cornerstone for a new church, 22. Sun. p. Tr., Nov. 2.

Anniversaries

(25th, 50th, 75th, 100th)

Adrian, Mich. The St. John's Congregation (E. F. Manske, the 100th, 19. Sun. p. Tr., Oct. 12.
Altamont, Ill. The Zion Congregation (K. C. Weinrich), the 25th of the church, 16. Sun. p. Tr., Sept. 21.
Arenzville, Ill. Trinity Congregation (W. Neuendorf), the 75th, 21. Sun. p. Tr., Oct. 26.
Fairmont, Okla. Zion Congregation (Hugo Hoyer), the 50th, 23. Sun. p. Tr., Nov. 9.
Hampshire, Ill. Trinity Congregation (E. F. Kruse), the 50th, 24. Sun. p. Tr., Nov. 16.
Kokomo, Ind. The Zion Congregation (W. R. Vandre), the 75th, 18. Sun. p. Tr., Oct. 5.
Northville, Mich. St. Paul's Congregation (E. E. Rossow), the 50th, beginning 18. Sun. p. Tr., Oct. 5, and closing 19. Sun. p. Tr., Oct. 12.

Wanted

Two dozen old, black *Evangelical Lutheran Hymn-Books* for use in a mission station in Northern Ontario. Will pay any duty or transportation or nominal price. — Rev. Daryl G. Meyer, 573 Worthington St., E., North Bay, A.

A *Communion service* by a small congregation. Glad to buy; or accept as gift and pay transportation. — Lymon E. Jones, Pastor St. John's Lutheran Church, 320 Fifth St., Petaluma, Calif.

A Lutheran church is organizing in Beulah, Mich. If any congregation has an extra set of *Communion ware*, the Beulah congregation would appreciate the gift. Send to Rev. Geo. Mahder, Arcadia, Mich.

Christ Lutheran Church, newly established mission at O'Neill, Nebr., has just purchased a building and needs: altar, pulpit, lectern, pews, organ, and altar cloths. Anyone able to donate any of these items or to supply them at small charge, please write Rev. Clyde O. Cress, Box 428, O'Neill, Nebr.

Announcements

Seward will have two or three men ready for teaching assignments the end of January, and River Forest will graduate four men in March. Calls for these candidates are to be sent to the District Presidents by January 9, and the Presidents will forward the calls promptly to School Secretary A. Stellhorn. — W. F. Lichtsinn, *Chairman of Teacher Placement Committee.*

Nominations

For the new Professorship at Concordia Theological Seminary, Springfield, Ill.

Rev. J. H. Boettcher, Minneapolis, Minn.: Immanuel, Courtland, Minn.
Rev. R. T. Du Brau, Pacific Grove, Calif.: Zion, Glenbeulah, Wis.
Rev. Ed. J. W. Fritze, Cuyahoga Falls, Ohio: Zion, Columbus, Ohio.
Rev. Virtus Gloe, Kansas City, Mo.: Immanuel, Belvidere, Ill.
Rev. K. F. Graesser, M. A., Providence, R. I.: Holy Cross, St. Louis, Mo.
Rev. H. H. Koppelmann, Jacksonville, Ill.: Trinity, Bloomington, Ill.
Rev. A. F. Krentz, M. S., Fort Wayne, Ind.: Martini, Detroit, Mich.
Rev. A. G. Merkens, Ph. D., M. Th., Oak Park, Ill.: Hope, St. Louis, Mo.
Rev. M. J. Naumann, Altamont, Ill.: Concordia, Springfield, Ill.
Rev. B. H. Selcke, D. D., Petersburg, Ill.: Calvary, Galesburg, Ill.
Rev. G. Steffen, Sioux Falls, S. Dak.: Redeemer, Custer, S. Dak.
Rev. R. F. Surburg, Th. D., Brooklyn, N. Y.: Trinity, Clifton, N. J.
Rev. A. Waechter, S. T. M., Bunker Hill, Ill.: Zion, Carlinville, Ill.

All communications pertaining to these candidates should be addressed to the Secretary of the Board of Control, and should reach him not later than the 15th of January, 1948. — The Board of Control, Concordia Theological Seminary, Springfield, Ill. — B. H. Selcke, D. D., *Secretary,* 120 W. Monroe St., Petersburg, Ill.

Changes in Our System of Higher Education

Practical details relating to the interpretation and the effective introduction of extensive changes in educational administration authorized by the Centennial Convention were discussed by the Board for Higher Education and its Advisory Council (all college and seminary presidents) in a meeting at Concordia Teachers College, River Forest, on Nov. 28 and 29.

The Board has now given full effect to Synod's expressed desire to have a single Board (the *Board of Control*) made responsible for local policy formulation and to have full executive responsibility for all administrative detail delegated to the president of the school. Separate *Boards of Electors* are abolished, but for electoral purposes the Board of Control is expanded by the addition of the President of Synod and the Chairman of the Board for Higher Education to its voting membership.

According to the new regulations, the *college president* will also assume the initiative in all matters of appointments and elections to the teaching staff. Methods of nominating and electing called faculty personnel remain unchanged, but separate faculty ranks of professor, associate professor, instructor, and assistant are recognized. Only the associate and full professors enjoy permanent tenure. For these positions formal calls are required.

Two colleges have already appointed *resident student counselors,* and a third has an application for assignment of a counselor pending at this time.

For the addition of *Music Department* and of *Physical Education programs* the Board made available statements of objectives and a specific plan of action which provides for the inauguration of synodically supported programs at some schools in 1949.

New cost accounting system. The Board for Higher Education expects to have the new budget and accounting forms ready for use in June, 1948, when the new regulations require local Boards to submit their first operational budgets. These will receive the attention of the Fiscal Conference in August.

Reviewing the *regional accrediting* situation, the Board announced that the high school departments at Austin, Bronxville, Edmonton, River Forest, Seward, and Winfield have already been accredited by the regional agencies involved. The academy at Portland has an application pending with the Northwestern Association. Junior college departments at Bronxville and Edmonton have also achieved accredited status. St. John's Junior College at Winfield, Kans., has an application pending with the North Central Association. Concordia Teachers College at Seward has completed preliminary conferences looking towards accreditation as a senior college. California Concordia College is not within the jurisdictional area of any regional accrediting agency. Most of the remaining four high school and five college departments have preliminary studies in progress.

Continuing its co-operation in efforts to relieve the Church's *teacher shortage,* the Board for Higher Education authorized the administration at Concordia Teachers College, River Forest, to suspend enrollments in both the high school freshman and the high school sophomore year for the 1948—1949 term. This action will make it possible for the River Forest school to accept a total of 410 college students (all candidates for the teaching profession) in September, 1948. In addition to that, the Board announced that enrollment reports from the ten ministerial-training colleges show that 75 male teacher-training students are currently enrolled in the high school departments of these institutions. — Martin J. Neeb, *Executive Secretary.*

Chicago, Ill.

Changes of Address

Pastors

Am End, Herman, em., 608 B Napa St., Vallejo, Calif.
Aumann, Richard, 2601 Victory, Apt. 2955, Portland 17, Oreg.
Beck, Max G., Chaplain, Naval Electronic Material School, Treasure Island, San Francisco, Calif.
Bellmann, E. Walter, Potter, Nebr.
Brack, Orlett D., R. 1, Otto, Tex.
Bruenger, A. P., Amherst, Colo.
Fisher, Walter F., 126 E. Clinton Pl., Kirkwood 22, Mo.
Geistfeld, Emil E., Lewiston, Minn.
Haerther, M. J., R. 2, St. Thomas, N. Dak.
Hartmeister, J., em., 210 Grand Ave., Artesia, N. Mex.
Heitmann, Paul H., 6840 McNamee Ave., St. Louis 14, Mo.
Juergensen, C. F., 1311 S. Elm, Brady, Tex.
Koch, Willard E., Britton, S. Dak.
Kuring, J., Bridger, Mont.
Lams, Edgar, 1112 S. Euclid Ave., Oak Park, Ill.
Meyer, Maynard V., 2301 Lower Huntington Rd., Fort Wayne 6, Ind.
Pera, R. G., 727 East St., New Britain, Conn.
Radtke, Ralph R., 419 16th St., Alexandria 10, La.
Richert, John V., 308 Spring St., Susanville, Calif.
Schoedel, G. Walter, 26 Lodewyck Ave., Mount Clemens, Mich.
Schrader, Carl W., Garrison, N. Dak.
Schroeder, Albert F., Venedy, Ill.
Schwartz, Arthur N., 621 S. Main St., Pasadena, Tex.
Schwiebert, Prof. E. G., 1820 Pembrook Rd., Springfield 14, Ohio.
Seboldt, Roland A., 813 Central Ave., Alton, Ill.
Siemon, Theo. F., em., 1612 California Ave., Fort Wayne 3, Ind.
Taylor, Geo. O., 4516 Stratford Ave., Indianapolis 1, Ind.
Vandre, Walter R., R. 2, Rensselaer, Ind.
Westendorf, J., R. 7, Box 220, Vancouver, Wash.

Teachers

Buerger, Hilmar A., 5712 Maplehill Rd., Baltimore 12, Md.
Eberhard, Louis C., 5134 E. Sixth St., Los Angeles 22, Calif.
Eulert, Ernest A., 1852 A S. 11th St., St. Louis, Mo.
Schmiel, G. A., Lebanon, Wis.
Schultz, O. W., 622 S. Lincoln, Shawano, Wis.
Stelling, C. F., Bancroft, Nebr.
Thomas, Hollis, 7038 Mead, Dearborn, Mich.

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